Towards instruction of the Arabic language to English speakers by adherence to the Ajrumiyyah

فِي تَعْلِيْـمِ اللُّغَةِ الْعَرَبِـــيَّةِ

بِإِتِّبَـــاعِ مَتْنِ الآجْـرُومِـيَّةِ

لِلنَّاطِقِيْنَ بِاللُّغَةِ الإِنْجلِيزِيَّةِ

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Towards instruction of the Arabic language to English speakers by adherence to the Ajrumiyyah text

Instruction of the Arabic Language is for the vast majority of students the first step to discovery of the vast literatures and sciences of the Arabs and others who wrote in Arabic. At first it may seem that this subject, after exhaustive research and practice is one that is fully developed and so new avenues are inevitably scarce. It is quite correct that many books exist for the English speaker from which he may learn Arabic, some requiring a taught methodology and many enabling the student to become self-taught. One of the earliest texts to appear in the English language on the subject of instruction of Arabic was Wright's translation of Caspari, from the original German, this was in 1859, however the Arabs themselves had long before initiated a formal and systematic methodology to teach Arabic Grammar to their children. From the systems the Arabs employed one text in particular shines far more clearly than any other, it has withstood the test of time and is still after more than seven hundred years since its authors' death, being taught throughout the Arab world. It is the text of Abdullah ibn Muhammad ibn Dau'd as-Sinhaji, known as Ibn Ajrum. The text itself, although not named as such by the author, has become known as 'al-Ajrumiyyah'.

It is my intent to examine to what extent the Ajrumiiyah is appropriate in the instruction of Arabic to English speakers. I shall begin by translating the text with reference to one of the most prominent commentaries on the Ajrumiyah, written by the late Muhammad Muhyu-Din Abdul Hamid, former Director of the College of Language at the University of al-Azhar, it is called *At-Tuhfa As-Saniyya bi Sharhi al-Muqadima Al-Ajrumiya*. This will be followed by an examination of the structure of the text and the methodology Ibn Ajrum employed in presenting the various chapters and sub-chapters of Arabic Grammar. In conclusion I shall attempt to highlight the strengths and weaknesses of this system.

Throughout this study the phrase 'He said…' indicates Ibn Ajrum, the phrase, 'He says…' indicates Muhammad Muhyu-Din Abdul Hamid.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وأله وصحبه أجمعين أمين

The Messenger of Allah said, ‘Learn the inflections of speech, in order that you may learn the [correct] inflection of the Qur’an’[1] It is reported that the famous grammarian, Sibawayh, only undertook the study of grammar after committing an error of grammar during his study of Hadith[2], al-Asmā‘I held the view that whoever studied hadith without learning grammar was to be categorised with those who forge hadith.[3] The importance of proficiency in the field of Arabic grammar has never been called into question, indeed the word, *al-‘Irāb*, which we translate as ‘inflection’, also means clarity and eloquence[4], Muslims acknowledge that the Messenger of Allah was the most eloquent of people and as imitating him is seen as a virtue, speaking his language with its rules and style became a religious virtue too. The Ajrumiyyah, quite untypically, does not begin with any introductory praise of Allah or even any salutations upon the Prophet, except in the version used in the commentary, *al-Kawākib al-Duriyyah*, where such additions may have been the work of the commentator. Rather Ibn Ajrum begins by discussing grammar immediately after the customary Basmala.[5]

The Ajrumiyyah, after a brief introduction, is divided into four main chapters and then sudivided in to further sub-chapters.

1. Introduction
2. Inflection
3. The Nominatives
4. The Subjunctives/Accusatives
5. The Genitives

The Ajrumiyyah, according to Carter, is the quintessence of Arabic grammar, its status is largely unchallenged as an excellent introduction to this first field of learning, which every scholar must master before delving into other Arabic literature. hence, we find much attention has been paid to it amongst Arab scholars over a considerable period of time. The text, now over seven centuries old, saw a major commentary compiled by ash-Shirbini, only two centuries after, yet even as recently as four decades ago, the Director of the College of Language at al-Azhar wrote his commentary.

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1 *Kanz al-‘Umāl*, Chapter 1, Hadith 607

2 *Hadith Literature*, p.85

3 Ibid

4 *‘Irāb al-Qur’an*, p.6

5 The Basmala is the name of the phrase, ‘In the Name of Allah, the Utterly Merciful, the Specifically Merciful.

Other commentaries such as *al-Kawākib adDuriyyah* are still published and studied. It has been composed into verse, in a poem called *'Ubaydu Rabih*, and a commentary that discusses the sufic, or mystical lessons to be drawn from it was written by Ibn 'Ājiba.

The structure of Ibn Ajrūm's presentation of Arabic grammar may be the main quality that has led to such success, both in teaching terms and for students. The text begins with an definition of the subject matter itself, grammar, by defining what language is and what its subdivisions, its constituent elements are. This is followed by a definition of inflection and its four subdivisions. Each subdivision is then discussed in detail, the method for discussing these subdivisions begins with the identifying of each of their signs, each sign then is taken as a sub-chapter and a list of the instances where it appears follows. After the systematic completion of every type of inflection possible, the author presents a chapter which may be seen in two different ways, firstly, that it is a summary of the chapter of Inflection, and secondly that it re-presents that whole of Inflection but with a radically different approach. Both notions are, however, correct, the notion that it is a summary is correct for the following reasons;

1. Repitition of the lists of the signs of each case is distinctly lacking
2. The author limits the contents to what has already been discussed
3. No new elements are presented

The notion that it is not a summary is also correct, however for rather a different reason. The chapter presents Inflection in an entirely different method. Instead of saying that Inflection has four subdivisions, each subdivision has so many signs, each is a sign of that subdivision in the following cases etc etc…, he approaches it by beginning with Inflected words are of two types, those which inflect through vowels, and those which inflect through consonants… This change in presentation shows that he is clearly attempting to present the same material, but in such a way that, where the main chapter outlined the subject area much the same as the vertical strands in weaving give us a clear idea of the pattern, this chapter serves as the horizantal strips of the woven article, perhaps not adding to the pattern, but certainly giving it a firmer binding within the mind of the novice.

The subsequent chapter on the Verbs, is very brief. In it, the author, outlines that verbs are of three types and the differences between them. He then presents the twenty eight particles that cause the imperfect verb to undergo inflection, switching quite suddenly to the three chapters listing and defining the three different cases for nouns, discussing in some detail how and why those nouns are in that particular state.

These chapters, however, do not, in my opinion, impinge on Ibn Ajrum's presentation of grammar, quite simply due to their content. Each of the chapters merely defines the nature and category of the type of word being discussed. Also, the behaviour of words is not discussed if it does not correspomd with the category in question, this is further confounded by the absence of each type of word possible that may fit into that category, for example, the only example given in the sub-chpater of the Passive Participle is the singular noun, other words which may serve as passive participles are completely neglected. Obviously, the author, having discussed already, in much depth the details of every possible inflection saw no need to repeat himself, any student who had reached such a point in the text could not have done so without having, first, understood the previous chapters. The text concludes without any concluding remarks.

At the onset of this study, it had been my intention to translate the entire text, to evaluate its system of presenting Arabic grammar to English speakers, and to finally assess its suitability as a first text for non-Arabs. I decided to limit the translation to the chapters that deal specifically with grammar as a process, rather than the later chapters which do not. Also, in order to discuss the suitability of the method, it has been unnecessary to translate the later chapters as they merely contain list of definitions, it has been, almost entirely, in the first half of the text where the process of grammar is discussed.

The suitability of this text as the introductory text for English speakers to the grammar of the Arabic language, is an area where theory must become practice. With this in mind, the experiment I have conducted has involved twenty students, all of whom had no previous knowledge of Arabic, or of its grammar, and in some cases of any form of grammar in any language. Teaching took place once a week for approximately one hour. Simultaneous translation and explanantion of the text itself without commentary led to some understanding of the chapters of Inflection, however, the general habit was for students to forget chapters that were not constantly revised.

Even though the day by day, line by line approach where the text was studied in small portions was successful, the success was not enduring. One of the principal shortcomings of the experiment, was, the students' lack of vocabulary for the purpose of application of the grammatical patterns and rules. The abstract nature of grammar became magnified with this problem. In North African states, where the Ajrumiyyah, is a popular text, such as Morocco, Libya, Mauritania and Algeria, the students often study its entire contents more than one, some even as much as three times.

In the first round, the student is required to memorise the text, is given a superficial introduction and is expected to have grasped the main structure and the general outline of the contents. The second round consolidates the students knowledge by adding to the examples and by providing further forms of words such as the broken plural, e.g. in the first round only one or two examples are taught, yet in the second round all six are discussed, possibly with the patterns and the differing reasons for the patterns.

The key to prevent memory lapse seems to be in the memorisation element. Because the text is memorised the student has constant recourse to his skeleton of bones, the oral or written commentary which is not usually memorised serves as the flesh, resulting in the complete body. The clearest example of this may be drawn from the student who has memorised a portion of the Qur'an and the hears or reads its exegesis, will, inevitably retain more of it than the student who is hearing all the information afresh, and has no guide of the skeleton to aid him. The students in my experiment, were on the whole, not memorising and so had great difficulty in retaining previous chapters.

The actual system of presenting the grammar, where each chapter is a commentary on what precedes it, the very logical and systematic approach to the process and subdivisions of Inflection, culminating, in the chapter which re-presents the entire chapter of Inflection, is one to be commended. The repetition in style throughout the text is, in English somewhat cumbersome, however, for the the student, it is a system that does not distract the mind with new vocabulary and ideas as a method of catching the attention, it presents new ideas based on already acquired patterns. This familiarity with the pattern of presentation leaves the student with only the content to consider.

It is, therefore my conclusion that the Ajrumiyyah is only suitable as a first text for English speakers who desire to learn Arabic grammar if the following conditions are met,

i. The lessons should be short and frequent, rather then lengthy and far apart
ii. A fair amount of vocabulary is vital for ease in grasping the processes of inflection and noun and verbal derivation based upon roots
iii. Memorisation should be stressed, as an aid to comprehension, retention and development
iv. Use of original terminology, this has the advantage in that students who progess as they will already have an undersatnding of the Arabic technical terminology, the drawback is that students who have already studied some form of grammar would be assisted if English translations of the technical terms were used

v. Constant evaluation and assessment would help keep in the students' mind the process of grammatical analysis.

If the above conditions are met, the Ajrumiyyah, in my opinion, is a not a difficult text for both students who have previous knowledge of grammar and those who don't. It becomes, increasingly difficult in a context where the traditional one to one teaching cannot take place, where defined syllabus dictates the speed of progression through the text and not the ability of the students. It is beyond the scope of this work to suggest some form of amalgamation between classical and modern methods of instruction, however, it would be in our benefit to re-evaluate the classical methods and incorporate that which will benefit us into our current methods.

Introduction

The author, Abu Abdillahi Muhammad bin Muhammad bin Da'ud As-Sinhaji, known as Ibn Ajrum, was born in the year 672 AH and died in 723 AH, may Allah have mercy on him, he began his monumental work,

He said : Speech is that which is words, composed, informative, by assignment.

He, the commentator, says, as for the word *al-kalaam*, it has two meanings. The first is semantic and the second, grammatical. As for the semantic meaning, this is that which is able to deliver a message by any means as well as speech, such as writing, printing and gestures such as nodding of the head to indicate 'yes'. As for the grammatical meaning, this entails the fulfilling of the following four conditions, firstly it is words, secondly it is composed, thirdly it is informative and fourthly it is by assignment.

1. As for the meaning of words, this entails clearly pronounced sound originating in the Alphabet, of letters al-Alif to al-Ya, e.g. أحمد, يكتب, سعيد . Gesture is not considered to be *al-Kalaam* by Grammarians, due to the absence of clear sound, Linguists call gestures *al-Kalaam* due to the acquisition of benefit, obtained for example by a nod or a shake of the head.

2. As for the meaning of composed, this entails the necessity of composition of two words or more. For example, محمد مسافر, Muhammad [is a][6] traveller. Every construction resembling this is called *al-kalaam*, even when other words are added on, لكل مجتهد نصيب, for every hardworker [is his] reward. As or a lone word it is not considered *al-kalaam* amongst the Grammarians except when there is clearly some vital element missing from the spoken word that is normally missed out by convention. The clearest example is in the reply to the question 'Who is your brother?' The reply 'Muhammad' is a lone word but considered to be *al-kalaam* due to the hidden meaning 'Muhammad is my brother', which is in fact made up of three words not only one.

[6] The verb 'to be' does not manifest in the Arabic language except in the past and future tenses.

3. As for the meaning of informative this entails the necessity of satisfaction with the listener who is not left in need of any further clarification. So, if one were to say, ‘ If the teacher comes…’ and stop there, these words are not considered to be al-kalaam, even if the composed utterance consists of two words or more. The listener is left waiting for some form of explanation, which would be found in the terminal part of the sentence. If one were to say, ‘If the teacher comes the students will listen’, then this becomes *al-kalaam*, due to the acquisition of sense.

4. As for the meaning of by assignment, this entails that which is words used in speech from the words that the Arabs have given meaning to. For example, حضر, he attended, this is a word to which the Arabs have ascribed a set meaning, that it is a perfect verb meaning ‘he attended’, as for the word, محمد, Muhammad, it too has a set meaning, that is it is the name of a particular individual. So if one were to say, حضر محمد, Muhammad attended, the words used would then be from what the Arabs recognise. And in contrast if one were to use words that are used by العجم, the Ajamis or non-Arabs such as the Persians, the Turks or the Berbers, they would not be considered to be *al-kalaam* even if they are so considered in their respective languages.

The Types of Speech

He said: And its [al-Kalaam] constituent parts are three: nouns, verbs and particles[7] that come with meaning.

He says: As for words they are that which the Arabs use in their speech, that which we have received from them and so use in our discussions and lessons, we read them in our books and write using them in letters to our families and friends. Not even one of these words escape from falling outside one of the three categories of nouns, verbs and particles.
As for the meaning of noun, this is what indicates towards that which is named, and for Grammarians it is that which has an innate meaning and so has no need to be qualified by time, for example, Muhammad, Hassan, Ahmad, man, camel, river, apple.

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[7] Ibn Ajrum indicates by the word حرف both particles and prepositions. In the text when the word particle is used I indicate here particles, however for حروف الخفض I shall use prepositions.

These are all in possession of innate meanings without any need for connection to time or a tense and so are called nouns.
As for the meaning of verb, it is in language an event. For Grammarians it is a word that has an innate meaning but is very firmly connected to time, to one of the three tenses, the Perfect, the Imperfect of the present and the Imperfect of the future. For example, كتب, kataba, he wrote, this word has a clear meaning and is connected to the past tense called the Perfect. As for يكتب, yaktubu, he is writing, this has the same meaning as kataba but is connected to the present tense and so called Imperfect. As for اكتب, uktub! Write! This carries identical meaning to kataba and yaktubu except it is connected to the future tense or Imperitive[8], that is after the time of the speaker.

And so the Perfect is that which took place before the time in which the speaker is speaking. The Imperfect is that which is taking place whilst the speaker is speaking or perhaps after that. The Imperitive is that which is sought to be done after the time in which the speaker is speaking.

As for the meaning of particle, it is called in language a small piece. As for the Grammarians it is a technical term referring to that category of words which do not in themselves have set meanings but rely on the presence of other words to provide that meaning. For example, من from, does not have a meaning on its' own, it is only when we place it in a sentence such as, 'I went from the house,' it can be said to have a meaning.

The Insignia of Nouns

He said: As for the noun it is recognised by the genitive case, nunation, the acceptance of the particle of definition ال, the Prepositions which are 'from, towards, away from, upon, in, perhaps, the letter al-Ba, the letter al-Kaf, the letter al-Lam' and the particles of Oath which are the letters al-Waw, al-Ba and al-Ta.

[8] There seems to some confusion in the commentary, at first it seems that its' author is referring to the future tense of the Imperfect, using the prefix س or سوف, however it transpires that he intends to say imperitive in which case he should have defined the third type of verb as الأمر the Imperitive and not المستقبل the Future.

He says: The noun has characteristics that it does not share with it's brothers, the verb and the particle. He, may Allah have mercy on him, mentioned four characteristics of the noun, and they are the genitive case, the nunation, the acceptance of ال and the acceptance of prepositions.

As for the genitive it is in language the opposite of elevation, however for the Grammarians it is a technical term referring to the presence of a kasra[9], or that which comes in place of it[10]. For example, in the statement, مـــررت بكـــرٍ, I passed by Bakr, the kasra with nunation appears suffixed to Bakr.

As for nunation, it is in language to give something a voice, as for the Grammarians it is a technical term defining the placing of the nun sound at the terminal portion of a word without the letter al-Nun. For example as in محمـــدٌ Muhammad, it is pronounced Muhammadun. Any word that is found to have nunation in its terminal portion must be a noun.
As for the acceptance of the particle ال , the letters al-Alif and al-Lam, it too, is a characteristic of nouns by prefixing to the nouns as in الرجـــل , the man. Any word which carries ال in its beginning is a noun and definite[11].
As for the acceptance of one of the prepostions, for example, ذهبت **من** البيت **إلى** المدرسة , I went from the house to the school, both words following the two prepositions من and إلى , from and to, are nouns. Any word, therefore that may succeed a preposition must be a noun.

The preopositions vary in meaning:

سافرت **من** القاهرة I travelled **from** Cairo, from shows beginning.

سافرت **إلى** الإسكندريه I travelled **to** Alexandria, to shows ending.

رميت السهم **عن** القوس I fired the arrow **from** the bow, from here shows relinquishing.

صعدت **على** الجبل I climbed **upon** the mountain,

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[9] Al-Kasra, this is one of the three vowels which have sound. It is orthographically represented by an angled dash underneath the letter which carries it, its' sound is 'i' as in win.
[10] The genitive is represented by other than the kasra, this is discussed fully in the chapter of the Genitive.

الماء **في** الكوز The water is **in** the jug, in denotes clear spacial positioning

رب رجل كريم قابلني **Many** a generous man I have encountered,

مررت **بالوادي** I passed **by** the valley

ليلى **كالبدر** Laila is **like** the full moon, like is used here to show similarity.

المال **لمحمد** The money is Muhammd**'s,** this al-Lam is used for possession.

الباب **للدار** The door **belongs to** the house, here the al-Lam is used to show specification.

الحصير للمسجد The mat **belongs to** the house,

الحمـــد لله The Praise **is for** God, and here the al-Lam is used to show worthiness or exclusive rights.

Also from the Prepositions are the Particles of Oaths. They are three in number, الواو الباء التاء the letters al-Waw, al-Ba and at-Ta[12]. The meaning of all three is to swear an oath by whatever is suffixed. The letter al-Waw does not prefix except to a clear noun, for example, واللهِ (والـــتينِ والزيتونِ) translated as , By God… and (By the Fig and by the Olive…) The latter al-Ba prefixes to both nouns and pronouns, باالله, بك لأضربن الكـــسول , By You (I swear) to beat the lazy one. And the letter at-Ta does not prefix except to the Divine Name, (وتاللهِ لأكيدن أصـــنامكم) (By God I will outwit your statues…).

The Insignia of Verbs

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[11] Nouns in Arabic are indefinte unless they are proper nouns, common nouns are made definite by several methods of which one is the prefixing of ال .

[12] Arabic letters are divided into two phonetic groupings called al-Huruf ul-Qamariyya and al-Huruf ush-Shamsiyya, the Moon Letters and the Sun Letters. The Moon letters when suffixed to the particle ال do not cause the assimilation of the first character into the particle, this lack of assimilation results in the pronunciation of the al-Lam, whereas the Sun letters cause the al-Lam to phonetically disappear, though orthographically remain, and so assimilation occurrs. E.g. al-Qamariyya and ash-Shamsiyya.

He said: The Verb is recognised by [the presence of the particles] قد , سوف,السين, qad, letter as-Sin and saufa, and the [terminal letter] at-Ta of the Feminine form which carries as-Sukun[13].

He says: The verb has four characteristics peculiar to it alone, not sharing them with it's brothers the noun and the particle, so whenever one of them is present on a word it indicates that that word is a verb.
The first is the particle قدْ, qad.

The second is the letter as-Sin.
The third is the particle سوفَ, saufa.

The fourth is the letter at-Ta whilst it carries a sukun, representing the feminine.

As for the qad, it enters upon two types of verbs, the perfect and the imperfect. If it enters upon the perfect it denotes one of two meanings: and they are confirmation or approximation. An example of the confirmation may be found in His words, the Most High, (قد أفلح المؤمنون) (Verily the Believers succeeded…) and in our words قد حضر محمد, verily Muhammad attended. An example of approximation may be found in the words of the one about to pray, قد قامت الصلاة, the prayer is about to begin[14], also in the words قد غربت الشمس, the sun is about to set.[15]

If qad entered upon an imperfect verb, then the meaning is one of two: scarcity and abundance. قد ينجح البليد is translated as 'The dim-witted occasionally succeeds', and قد ينال المجتهد بغيته is translated as 'The hard worker always attains his aim'.

As for the prefixing of the letter as-Sin س and the particle saufa سوف , both only prefix to the imperfect verb, denoting future tense. The difference lies in the proximity of the execution of the particular verb which is suffixed to one or the other. As-Sin denotes a relative shorter time between the time of the speech and the execution of the action, in the near future. And saufa

[13] As-Sukun is one of the vowels in Arabic, however it reflects the absence of sound, a glottal stop, identical to the sound of the letter 'n' in the word identical, and in the letter 'p' when one orders 'Stop!'
[14] Despite the presence of the perfect verb, the imperfect is intended, hence the use of the qad of approximation.
[15] If this statement is made before the sun sets then the meaning is of approximation but if the statement is made after the night has begun then the meaning is of confirmation.

therefore denotes distant future. For example, ســيعلم خالــد, is translated as Khalid will learn, whereas سوف يعلم خالد is translated as Khalid will learn in the distant future[16].

As for تــاء التأنيــت الــساكنة the Ta of the Feminine which carries sukun, it only enters upon the perfect verb, denoting a clear connection to a feminine participle, whether it is active or passive. قالتْ عائشة أم المؤمنين , translates as, Aisha, Mother of the Believers, said…, and فتحتْ أبــواب القصر, the doors[17] of the Palace were opened.

The joining of the two sukuns by a kasrah does not nullify the Ta of the Feminine as what is intended is its' original disposition, as in, (قالتِ اخرج عليهن) (She said, 'Go out to them.'), where the terminal ta of the verb carries a kasrah.

The insignia of the verb that the author has thus far described point towards three categories. A type that only enters upon the perfect verb, and that is the Ta of the Feminine which carries sukun. A type that only enters upon the imperfect verb and that is letter As-Sin and the particle saufa. And a type that is shared by both the perfect and the imperfect, and that is the particle, qad.

He neglected to mention the insignia of the Imperitive. Proof of the imperitive nature of the verb lies in its' ability to accept the letter al-Ya of the second person feminine singular or the letter an-Nun of stress. For example, قمْ , اقعدْ , اكتبْ , انظرْ , Stand up! Sit down! Write! and Look! These four words all indicate orders that seek standing, sitting, writing and looking, as does the acceptance of the letter al-Ya of the second person feminine singular in, قمي , اقعدي or with the addition of the Nun of stress, اكتبن انظرن إلى ما ينفعك , Write! Look to that which benefits you!

The Particle

He said: The Particle is that upon which the insignia of the noun nor the insignia of the verb are acceptable.

[16] Note that as-Sin is attached to the verb whereas saufa is written as a separate word.
[17] All plurals of inanimate objects are treated as feminine.

He says, the particle stands out from its' brothers the noun and the verb because it does not accept any of the insignia of nouns or any of the insignia of verbs. For example the words, لم , مـــن , هـــل , cannot precede a particle, the particle cannot also have prefixed the particle of definition, ال , nor nunation. Similarly the letter as-Sin or the particle saufa do not precede a particle, nor does qad, all of which are insignia that indicate verbs.

Inflection

He said: Inflection is the alteration of the terminal portion of the word, differing with respect to the agents, whether they are apparent or hidden.

He says: Inflection has two meanings, the first of which is semantical and the second is technical. As for the semantic meaning, it is disclosure and exposition. As you may say: أعربت عما في نفسي I disclosed that which was inside of me, if you announced it and disclosed it.

As for the technical meaning, this is as the author has mentioned, 'the alteration of the terminal portion of the word…'

As for what is intended by the phrase, 'the alteration of the terminal portion of the word' this is the alteration in the state of the terminal portion of the word, not that the actual terminal portion should alter but rather it is the grammmatical state which alters from nominative to accusative or subjunctive or genitive, actually or only under the rule. And this change is due to the change in agent, from an agent which demands the nominative case due to its' active nature or the like to one which demands accusativeness or subjunctiveness due to its passive nature or the like, and so on.

For example, if one were to say, حضر محمدٌ, Muhammad came, then Muhammad is nominative. This is because it is subject to an agent which requires it to be so due to its active nature. If one were to say, رأيت محمدًا, I saw Muhammad, then Muhammad is accusative. This is because it is subject to a different agent, one that requires it to be accusative due to its passive nature. If

one were to say, حظيت بمحمدٍ, I beat[18] Muhammad, then Muhammad is genitive due to the agent al-Ba which requires it to be so.

Upon reflection it must be clear now that the terminal portion of the word Muhammad is the letter ad-Dal which does not change, but it is the state of the terminal portion which changes. Hence it is seen to be nominative in the first example, accusative in the second and genitive in the third.

This change from the nominative state to the accusative and then to genitive is, according to the author and whosoever adheres to his school, inflection. The three cases, nominative, accusative and genitive are the insignia and indicators of inflection.

Similar to the noun is the imperfect verb, if one were to say, يسافرُ إبراهيم, Ibrahim is travelling[19], then the verb is nominative, due to the absence of any agent that may cause the subjunctive or the oblique case. If one were to say, لنْ يسافرَ إبراهيم, Ibrahim will not travel, the verb is in the subjunctive case due to the presence of an agent requiring it to be so, which in this example is the particle لن. If one were to say, لمْ يسافرْ إبراهيم, Ibrahim did not travel, then the verb is in the oblique case due to the change in the agent which now requires the oblique case, in this example it is the particle لم.

So know that this change is divided into two types, phonetical and implied[20]. As for the phonetical this is that which may be aurally detected as was seen in the terminal letters of Muhammad and the verb يسافر . As for the implied, it is that in which the terminal portion of the word has phonetic singularity despite the change in grammatical case. This lack of change is due to the impossibility of realisation, phonetical inconvenience or appropriation. For example, يدعو الفتى والقاضي وغلامي , The boy, the Judge and my servant are calling.

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[18] From the root meaning to win, not strike.

[19] Distinction between 'is' and 'will be' in the imperfect verb is usually acquired through context, hence the translation, Muhammad will be travelling may also be accurate.

[20] The translation for تقدير, according to Hans Wehr is 'implication of a missing syntactical part'.

The verb, يدعو , is in the nominative case due to the lack of any agent causing subjunction or obliqueness. The noun, الفتى , is also nominative as it is the active participle of the verb. The two nouns, القاضي وغلامي , are also nominative as they are coordinated with a nominative noun. The vowel ad-Dhamma is not seen anywhere on the terminal portions of these words, due to the impossibility of realisation in الفتى , due to the phonetical inconvenience in يدعو and القاضي , and due to appropriation by the al-Ya personal pronoun of the first person in غلامي . The vowel ad-Dhamma is therefore, implied, with respect to the terminal portions of these words due to reasons of impossibility of realisation, phonetical inconveneience or appropriation.
For example, لن يرضى الفتى والقاضي وغلامي ,إن الفتى والقاضي لفائزان , مررت بالفتى والقاضي وغلامي , if the terminal letter is an alif then all of the possibilities in phonetical change are stifled due to the impossibilty of realisation, this terminal letter alif is called الألف مقصورا , the Disjointed Alif, as in, الفتى , العصا , الحجى , الرحى , الرضا . if the terminal letter is a Ya then the vowels ad-Dhamma and al-Kasra are stifled due to phonetical inconvenience. This Ya is called الياء منقوصا , the Deficient Ya, the al-Fatha is not stifled due to phonetical ease, as in, القاضي , الداعي , الغازي , الساعي , الآتي , الرامي. If the word forms a part of the possessive construct with the possessor being the al-Ya of the first person then all possibilities of phonetical variance are stifled due to appropriation, for example, غلامي , كتابي , صديقي , ابني , أستاذي .

It is here the Inflection encounters البناء , al-Bina[21], Invariability. The author negelcted to elaborate on Invariability, and so we shall clarify it in the same manner we clarified Inflection.

Invariability has two meanings, semantical and technical. As for the semantical meaning it is that which places something on something else with the view to seeking stasis and permanence. As for the technical meaning it is that which is the permanence of the terminal portion of the word, always in the same state with no effect from agents or defectivenenss. As in the permanence of the as-Sukun in مَنْ , كَمْ , the permanence of the al-Kasra in أمسِ , حذامِ , هؤلاءِ , the permanence of the ad-Dhamma in حيثُ , منذُ , and the permanence of the al-Fatha in أينَ ,

[21] The origins of the word lie in the verb to build, i.e. to construct an immovable object like a house, unlike a tent which may be moved. Hence words whose terminal portions may not be moved are referred to as مبني , invariable and not indeclinable which refers to اسم لا ينصرف. Carter translates al-Bina as Invariability.

كيفَ . The four endings possible in Invariablitiy are as-Sukun, al-Kasra, ad-Dhamma and al-Fatha.

After the elaboration of what has preceded, knowledge of the declinable and invariable should now present no difficulty. The declinable is that which may undergo change in its terminal portion phonetically or by implication due to a change in the agent. The invariable is that which may not undergo any change it its terminal portion, permanently fixed in its ending despite any change in the agent or [the presence of] any defectiveness.

He said : And it [Inflection] has four subdivisions;
Nominative, Subjunctive/Accusative[22], Genitive and Jussive[23]

He says: The subdivisons of Inflection that occurr in the noun and the verb are four, the first is the Nominative, the second is the Accusative/Subjunctive, the third is the Genitive and the fourth is the Jussive. Each and every one of these terms has a meaning both in language and a meaning in the technical terminology of Grammar.

As for the Nominative it is that which in language means highness and elevation. Its technical meaning is that which has variation exclusively limited to the ad-Dhamma and what may be placed instead of it. The insignia of the nominative will be explained shortly in the forthcoming chapter, if God wills. Nomination occurrs in both nouns and verbs, for example, يقوم علي , يصدح البلبل , Ali is standing up, the nightingale is singing.

As for the Subjunctive/Accusative it is that which in language means settling and straightness. Its technical meaning is that which has variation exclusively limited to al-Fatha and what may be placed instead of it. Subjunctiveness/Accusativeness occurs in both nouns and verbs, for example, لن أحبَّ الكسلَ , I will never love laziness.

As for the Genitive it is that which in language means abasement. Its technical meaning is that which has variation exclusively limited to al-Kasra and what may be placed instead of it. It does not occurr except in the noun. For example, تألّمتُ من الكسولِ , I was distressed from laziness.

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[22] The Arabic term منصوب is applied to both verbs and nouns, in English it is translated as subjunctive for verbs and accusative for nouns. Carter translates it as dependant.

[23] Carter translates these subdivisons as Independence, Dependence, Obliqueness and Apocopation, as does Hans Wehr, I have opted to use the translation of Raymond Schiendlin in his 201 Arabic Verbs.

As for the Jussive it is that which in language means severing. Its technical meaning is that which has variation exclusively limited to as-Sukun and what may be placed instead of it. It does not occurr except in the imperfect verb. For example, لم يفزْ متاكسلٌ , the idle one did not succeed.

It has thus been clarified that the various types of inflection are three in number : firstly that which is applies to both nouns and verbs, and this is the Nominative and the Subjunctive/Accusative. Secondly that which applies only to nouns and this is the Genitive, and thirdly that which applies only to verbs and this is the Jussive.

The Insignia of the Nominative

He said : The Nominative case has four signs, the vowell ad-Dhamma, the letters al-Alif, al-Waw and an-Nun.

He said : The ad-Dhamma is a sign of Nomination if four instances: in the singular noun, the broken plural, the sound feminine plural and the imperfect verb if nothing is suffixed to it.

He says : The ad-Dhamma is a sign of nominative case in words in four instances. The first is the singular noun, the second is the broken plural, the third is the sound feminine plural and the fourth is the imperfect verb when the alif of duality is not attached to it, nor the waw of plurality, nor the ya of the second person femeine singular, nor the nun of corroboration, be it the light nun or the heavy nun[24], nor the femine nun.

As for the singular noun, what is intended is that which is not dual, nor plural, nor attached to them, and nor from the Five Names. It must be masculine, for example, Muhammad, Ali, Hamza, or it must be feminine, for example, Fātimah, ʻĀisha, Zainab. It must carry an explicit dhamma as in, حضر محمدٌ , سافرت فاطمةُ , Muhammad attended, Fatima travelled, or it must have an implicit dhamma as in, حضر القاضي وأخي, The Judge and my brother attended. The nouns Muhammad and Fatima are thus both nominative, their sign of nomintiveness is the explicit

dhamma, the nouns al-Qādhi and akhī are also nominative, their sign of nominativeness is the implicit dhamma, hidden due to phonetical inconvenience and appropriation respectively.

As for the broken plural, what is intended is that which is greater than two, whilst adopting a different form from its' singular.

There are six forms of broken plural;

i. that which undergoes change in its' vowelling not in its' consonantal form, e.g. أَسَدٌ , أُسْدٌ , lion, lions, where the consonants in the singular and plural are identical. The difference resting in the voweling of the consonants
ii. that which undergoes change through consonantal loss, e.g. تُخَمَةٌ , تُخَمٌ , indigestion, indigestions, where the loss of a consonant occurs, in this case, the letter at-Ta. In this form the remaining consonants retain their original vowelling in the plural, as was in the singular
iii. that which undergoes change has consonantal addition without affecting the consonantal order as was in its singular form, e.g. صِنْوٌ , صِنْوَانٌ , twin, twins
iv. that which undergoes change in vowelling and consonantal loss, e.g. سَرِيرٌ , سُرُرٌ , bed, beds
v. that which undergoes change in vowelling and has consonantal addition, e.g. أَسْبَابٌ سَبَبٌ , , reason, reasons, هِنْدٌ , هُنُودٌ , Hind, Hinds, شُجَاع , شُجْعَان , hero, heroes
vi. that which undergoes change in its vowelling, has both consonantal loss and addition, e.g. كَرِم , كُرَمَاء , generous one, generous ones, كَاتِب , كُتَّاب , writer, writers.

These forms of the broken plural are nominative with an explicit dhamma, even in the case of the masculine broken plural as in, رجال, men, and in the feminine broken plural as in, هنود , Hinds. whether the dhamma is explicit or implicit as in, سَكَارَى , drunks, which is of course nominative with implicit dhamma, hidden due to the impossibility of realisation.

As for the sound feminine plural, what is intended is that which is greater than two, with the plural form having the letters, al-Alif and at-Ta, suffixed, to the singular form, hence sound plural, e.g. فاطمات, Fatimas. The dhamma is always explicit on the sound femine plural, unless,

[24] The nun of corroboration is of two types, the heavy and the light, the heavy carries tashdid,

of course, there is appropriation by the al-Ya of the first person, e.g. بقراتي, my cows. If the letter at-Ta is present as the terminal letter in the singual form as in, بيت , أبيات , house, houses, then the plural is not a sound femine plural but rather a broken plural.

As for the imperfect verb, such as, يضربُ , يكتبُ , he is hitting, he is writing, both are nominative, and their sign of nomintiveness is an explicit dhamma. In the examples of, يرضى , يدعو , he prays, he is pleased, both are nominative, their sign of nominativeness is an implicit dhamma, hidden due to phonetical inconvenience and impossibility of realisation respectively.

As for our phrase, 'when the alif of duality is not attached to it, nor the waw of plurality, nor the ya of the second person feminine singular' as in يكتبان , يكتبون , تكتبون , تكتبين , they [dual] are writing, they [plural[are writing, you [plural] are writing, you [feminine singular] are writing, this indicates to imperfect verbs which are nominative with the sign of nominitiveness being the letter an-Nun. A full chapter dealing with this follows shortly. As for our phrase, 'nor the nun of corroboration, be it the light nun or the heavy nun, nor the feminine nun, as in, (ليسجننَّ وليكونَنْ من الصاغرين) (والوالدات يرضعن), where the imperfect verb becomes invariable with the fatha and sukun, respectively.

He said : The waw is a sign of nominativeness in two instances; in the sound masculine plural and the Five Nouns, which are, أبوك ,أخوك ,حموكِ ,فوك ,ذو مال, your father, your brother, your [female] male relative through marriage[25], your mouth, possessor of wealth.
He says : The waw is a sign of nominativeness in two instances; the sound masculine plural and the Five Nouns.

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pronounced anna, and the light carries sukun, as in the Qur'anic verse, (ليسجننَّ و ليكونَنْ من الصاغرين)

[25] In Kawakib ad-Duriya, the author, despite modern translations, categorically states that حمو must be suffixed by femine pronouns, it being impossible with masculine pronouns, this, he says, is due the meaning which is a male relative of a woman through her husband, i.e. through marriage. The husbands equivalent through marriage is called ختن.

As for the sound masculine plural, it is that which indicates towards greater than two, by receiving additional consonants in its terminal portion, namely, the letters al-waw and an-Nun, e.g. المسلمون, the Muslims, where the singular form is left intact within the plural, the nouns is nominative, its sign of nominativeness being the waw, substituting the dhamma, as for the terminal nun, it is in fact a substitute for the nunation.

As for the Five Nouns, أبوك, أخوك, حموكِ, فوك, ذو مال, your father, your brother, your [female] male relative through marriage, your mouth, possessor of wealth, they are all nominative, their sign of nominativeness being the letter waw, substituting the dhamma. That which succeeds them, forming a genitive construction, as in possessor of wealth, must take the genitive case, e.g. ذو مالٍ, أبو بكرٍ.

Be aware that these Five Nouns do not undergo inflection in this way unless certain conditions are met which are four;

i. that it [the noun] is singular. For if it were plural, either broken or sound, it would inflect according to the rules of the broken and sound plurals, and if it were dual it would inflect according to the rules of the dual
ii. that it is not a dimunitive, in which case it would inflect according the rule of the diminutive
iii. that it is in a genitive construction. If it were free of the construction it would then inflect as per a singular noun.
iv. that the genitive construction is not with the Ya of the first person.

He said : The letter al-Alif is a sign of nominativeness in the dual of the noun, exclusively.

He says : The letter al-Alif is a sign of nominativeness in only one instance, the dual of the noun, e.g. الصديقان , the two friends. as-Sadīqāni is nominative, its sign of nomination is the letter alif substituting the dhamma, and the letter nun substitutes the nunation found in the singular, صديقٌ.

He said : The letter an-Nun is a sign of nominativeness in the imperfect verb, if attached to it is the pronoun of the dual, or of the plural, or of the second person feminine.

He says : The letter nun is a sign of nominativeness in only one instance, the imperfect verb, if attached to it is the pronoun of the dual, whether it is masculine or feminine, second or third person, e.g. يسافران , تسافران , they [dual] are travelling, you [dual] are travelling[26]. Both verbs are in the nominative, their sign of nominativeness being the letter nun substituting the dhamma. The letter alif of the dual is the active participle, invariable with sukun, in the state of being nominative. And as for the attaching of the pronoun of the plural, this is the letter waw for the plural of the masculine form, e.g. يقومون , تقومون , they are standing, you are standing. The verb is in the nominative, its sign of nominativeness is the nun substituting the dhamma. The letter waw is the active particple for the plural, it is invariable with sukun, in the state of being nominative. The pronoun of the second person feminine singular is the letter ya, e.g. تعرفين , you know, the verb is in the nominative, its sign of nominativeness being the nun substituting the dhamma. The ya of the second person feminine singular is the active particple, in a state of being nominative.

This group of verbs, which have the letter nun as their sign of being nominative are called the Five Verbs.

Insignia of the Subjunctive/Accusative

He said : The Subjunctive/Accusative has five signs; the vowel al-Fatha, the letter al-Alif, the vowel al-Kasra, the letter al-Ya and elision of the letter an-Nun.

He said : The vowel al-fatha is a sign of Subjunctive/Accusative case in three instances; in the singular noun, the broken plural and the imperfect verb when nothing has been suffixed to it.

He says : The fatha is a sign of Subjunctive/Accusative case in three instances; the first is the singular noun, the second is the broken plural and the third is the imperfect verb that has been preceeded by an agent causing Subjunctiveness, whilst it is without any suffixes, such as the alif of the dual, or the waw of the plural, or the ya of the second person feminine singular, or the nun of corroboration or the nun of the feminine.

As for the singular noun, and we have already discussed its nature, it takes a fatha when it is accusative, e.g. لقيت علياً , لقيت هنداً , I met Ali, I met Hind, both nouns, Ali and Hind, are singular nouns, both are accusative, their sign of accusativeness being the explicit fatha, even whilst the first is masculine and the second is feminine. The fatha may also be an implicit one, e.g. لقيت ليلى , لقيت الفتى , I met Layla, I met the youth, where the nouns youth and Layla are both singular nouns, both are accusative, their sign of accusativeness being an implicit fatha, hidden due to the impossibility of realisation.

As for the broken plural, and its nature too has already been discussed, it takes a fatha when it is accusative, e.g. رأيت الرجالَ , رأيت الهنودَ , I saw the Hinds, I saw the men, where both nouns are broken plurals, both are accusative, their sign of accusativeness being the explicit fatha, even whilst the first is masculine and the second is feminine. The fatha may also be an implicit one, e.g. (وأنكحوا الأيامى) (ترى الناس سكارى) both nouns are accusative, their sign of accusativeness being an implicit fatha, hidden due to the impossibility of realisation.

As for the imperfect verb, e.g. (لنْ نبرحَ عليه عاكفين), (We will not cease being its worshippers) where the verb to cease is subjunctive due to the presence of the particle لن , its sign of subjunctiveness being the explicit fatha. The fatha may also be an implicit one, e.g. لنْ يرضى الأستاذ , the teacher will not be pleased, where the verb to be pleased is subjunctive due to the presence of the particle لن , the sign of subjunctiveness being an implicit fatha.

If one of the pronouns, such as of the dual, plural or second person femine singular, suffixes to the imperfect verb, which subsequently undergoes subjunctive inflection, the sign of subjunctiveness is the elision of the letter an-Nun. A full chapter dealing with this follows shortly.

If the nun of corrorboration, whether it is the heavy or the light one, suffixes to the imperfect verb, e.g. واللهِ لن تذهبنْ , واللهِ لن تذهبنَّ , By God, you will certainly not be going, By God, you will most certainly not be going, then the imperfect verb is invariable with al-fath whilst being in a state of subjunctive case.

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[26] Conjugation for the third person feminine dual form of the imperfect verb is identical to the second

If the nun of the feminine suffixes to the imperfect verb, e.g. يذهبنَ المسلمات إلى المسجد , the Muslim women are going to the Mosque, then the imperfect verb is invariable with sukun whilst being in the subjunctive case.

He said : The letter al-Alif is a sign of the subjunctive case in the Five Nouns, e.g. رأيت أباك وأخاك , I saw your father and your brother.

He says : It has already been discussed that the Five Nouns have the letter waw as their sign of the nominativeness, the letter alif as their sign of subjunctiveness and the letter ya as their sign of genitiveness, as have the conditions pertaining to their inflection. In the following examples, all the Five Nouns are accusative, their sign of accusativeness being the alif substituting the fatha, رأيت أباك وأخاك وحماك وفاك وذا مالٍ , and all are the first half of a genitive construction, except for مال , which is the second half of one.

He said : The vowel al-Kasra is a sign of subjunctive case in the sound femine plural.

He says : The nature of the sound feminine plural has already been discussed. The sound feminine plural has the vowel kasra as its sign of accusativeness, e.g. رأيت المسلماتِ , خلق الله السمواتِ والأرضَ , I saw the Muslim women, God created the Heavens and the Earth. The nouns, al-muslimāt and as-Samawāt, are both sound feminine plurals, and are both accusative. Their sign of accusativeness is the kasra substituting the fatha. The noun, al-Ardh, has been included to show clearly the difference between the singular noun and the sound feminine plural, whilst both are in the accusative state.

He said : The letter al-Ya is a sign of accusativeness in the dual and the plural [of the noun].

He says : The natures of the dual of the noun and the sound masculine plural have already been discussed. Whilst in a state of accusativeness, both take ya, e.g. رأيت المسلمَيْنِ , رأيت المسلمِيْنَ , I saw the two Muslims, I saw the Muslims [plura], where the differnce lies between the dual and the plural, not in the consonants but in the vowels. The ya of the dual is preceeded immediately by a fatha, and succeeded immediately by a kasra, whereas the ya of the plural is preceeded by a kasra and succeeded by a fatha. Both nouns are accusative, their sign of

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person. There is no gender difference in conjugation of the dual form in imperfect verb,

accusativeness being the ya substituting the fatha. The nun substitutes the nunation found in the singular, مسلمٌ.

He said : The elision of the nun is a sign of the subjunctive in the Five Verbs, which show nominativeness by the suffixing of a nun.

He says : The nature of the Five Verbs had already been discussed. It is possible to detect the effect of subjunctive inflection when the nun that is normally suffixed to the Five Verbs has been elided, e.g. لنْ يضربا , لنْ تضربا , لنْ يضربوا , لنْ تضربوا , لنْ تضربي , they [dual masculine] will not strike, you [dual masculine] will not strike, they [plural masculine] will not strike, you [plural masculine] will not strike, you [feminine singular] will not strike, the verbs here are all subjunctive, their sign of subjunctiveness being the elision of the nun substituting the dhamma.

The Insignia of the Genitive

He said : The genitive has three signs; the vowel al-Kasra, the letter al-Yā, the vowel al-Fatha.

He said : The kasra ia sign of the genitive in three instances; the fully declinable singular noun, the fully declinable broken plural and the sound feminine plural.

He says : The nature of the singular noun has already been discussed. As for the meaning of 'fully declinable', this is that which accepts all three forms of inflection in its terminal portion, it must also accept nunation, e.g. جاء محمدٌ , رأيت محمدًا , مررت بمحمدٍ , the noun, Muhammad accepts all three forms of inflection, hence it is called fully declinable, the noun is genitive due to the presence of preposition, its sign of genitiveness being the explicit kasra.
The nature of the broken plural has already been discussed, as has the nature of the meaning of 'fully declinable'. Much the same as the fully declinable singular noun, the fully declinable broken plural must also accept nunation, and inflection in all three forms, e.g. جاء الرجالُ , رأيت الرجالَ , مررت بالرجالِ , the men came, I saw the men, I met the men. The noun in the third example if genitive due to the presence of the preposition, its sign of genitiveness being the explicit kasra.

The nature of the sound feminine plural has already been discussed, it takes as its sign of genitiveness the vowel kasra, e.g. مــررت بالمــسلماتِ , I met the Muslim women, where the word, muslimāt is genitive due to the presence of the preposition.

He said : The letter al-Yā is a sign of the genitive in three instances; the Five Nouns, the dual of the noun and the plural of the noun.

He says : As for the Five Nouns, their nature and the conditions by which they undergo inflection have already been discussed. They take the letter ya as their sign in the genitive, e.g. مررت بأبيك , مررت بذي مــالٍ , I met your father, I met the possessor of wealth, both nouns, abīk and dhī-māl, are genitive due to the presence of the preposition, their sign of genitiveness being the letter ya substituting the kasra.

The ya is also the sign for genitiveness for the dual of the noun and the sound masculine plural, e.g. مررت بــالرجلينِ , مــررت بالمــسلمينَ , I met the two men, I met the Muslims, the difference being in the vowelling, which is identical to that in the accusative. Both nouns are genitive due to the presence of the preposition, their sign of genitiveness being the ya substituting the kasra.

He said : The vowel al-Fatha is a sign of the genitive in the semi-declinable noun.

He says : As for the meaning of 'semi-declinable', this indicates that which is not fully declinable, it does not have nunation, it resembles a verb and falls into one of the following eleven categories;

i. it follows the extended plural pattern, e.g. مررت بمساجدَ, I passed by mosques,
ii. it carries one of the two broken alifs, the stretched as in, صــحراء, Sahara, or the shortened as in, حبلى, pregnant,
iii. it forms from the combination of a proper noun and compund as in, معــديكربُ, ma'dī-karibu,
iv. the feminine of the proper noun, e.g. فاطمة , عائشة , 'Āishah, Fātimah,
v. foreign words such as Ibrāhīm and Yūsuf,
vi. proper nouns based on a verbal pattern such as, , يثرب , أحمد, Ahmad, Yathrib,

vii. the suffixing of the letters alif and nun in the proper singular noun, e.g. مروان , عثمان , ‘Uthmān, Marwān,

viii. the proper noun when it has an anomaly as in, عمرُ , ‘Umar,

ix. epithets when there is an anomaly, ثلاثُ , مثنى , in twos, in threes,

x. proper nouns based on the elative pattern as in, أفضلُ , most virtuous,

xi. the combination of an adjective with the suffixing of alif and nun as in, سكران , intoxicated.

All plurals of where there is, after the addition of an alif, two or more consonants are also semi-declinable nouns, e.g. عصافير , مفاتيح , أفاضل , مساجد .

The Insignia of the Jussive

He said : The jussive has two signs, the sukun and elision. The sukūn is a sign of the jussive in the imperfect verb which has a sound ending.

He says : The sukun indicates only one thing, the jussive case of the imperfect verb which has a sound ending. As for the meaning of ‘sound ending’, this refers to the terminal radical of the verb, the lam of the verb[27], to be other than one of the weak letters, which are the alif, the waw and the ya.

The imperfect verb of sound ending, e.g. ينجحُ , يضربُ , يفعلُ , he is doing, he is striking, he is succeeding, when preceeded by a particle which causes jussiveness takes on the sukun as its sign of the jussive case, e.g. لمْ ينجحْ , لمْ يضربْ , لمْ يفعلْ , he did not do, he did not strike, he did not succeed, each of the verbs is in the jussive case due to the presence of a particle which causes subjugation, their sign of jussiveness being the sukun.

He said : Elision is the sign for jussiveness in the imperfect verb which has a weak ending, and in the Five Verbs which shown nominativeness by the suffixing of a nun.

[27] All Arabic verbs are based on three or four root consonants, called radicals, e.g. the root of مكتبة , is كتب, the letter kaf is called the fa of the verb, the ta is called the ‘ain of the verb and the ba is called the lam of the verb, the origin of this comes from the root of the verb ‘to do’, ف ع ل , upon which all verb paradigms are based.

He says : Elision is a sign of jussiveness in two instances; in the imperfect verb which has a weak ending and in the Five Verbs.

As for the meaning of 'which has a weak ending', this refers to the lam of the verb being an alif or a waw or a ya, e.g. يقـــضي , يرجُـــو , يرضَى , he is pleased, he is hoping, he is judging, when preceeded by a particle which causes jussiveness undergoes elision of the terminal weak letter, e.g. لَمْ يقـــضِ , لَمْ يرجُ , لَمْ يرضَ , he was not pleased, he did not hope, he did not judge, each of the verbs is in the jussive case due to the presence of a particle which causes jussiveness, their sign of jussiveness being the elision of the terminal weak letter, in these examples, the alif, waw and ya respectively,

The Five Verbs undergo inflection of the jussive case when preceeded by a particle which causes jussiveness, e.g. لَمْ تـــضربي , لَمْ تضربوا , لَمْ يضربوا , لَمْ تضربا , لَمْ يضربا, they [dual] did not strike, you [dual] did not strike, they [plural] did not stike, you [plural] did not stirke, you [feminine singular] did not strike, each of the verbs is in the jussive case due to the presence of a particle which causes jussiveness, their sign of jussiveness being the elision of the nun.

The Inflected

He said : The inflected are of two types; those which undergo inflection through change in the vowels and those which undergo inflection through change in the consonants.

He says : The author, may God have mercy upon him, desired to further clarify inflection in this summarising chapter. He has chosen to present the sub-chapters of inflection as being of eight categories;

i. the singular noun
ii. the broken plural
iii. the sound feminine plural
iv. the imperfect verb which has no suffixes
v. the dual of the noun
vi. the sound masculine plural
vii. the Five Nouns

viii. the Five Verbs,

all of which fall into two main categories; those which undergo inflection through change in the vowels and those which undergo inflection through change in the consonants.

He said : Those which undergo inflection through change in the vowles are of four types; the singular noun, the broken plural, the sound feminine plural and the imperfect verb which has no suffixes.

He says : The vowels are three, the dhamma, the fatha and the kasra, the sukun is annexed to the vowels as it shows vowel-lessness.

i. the singular noun, e.g. كتبَ محمدٌ الرسالةَ بِيَدِهِ , Muhammad wrote the letter with his own hand. In this example it is clear how a singular noun may undergo inflection from the nominative with its sign a dhamma, to the accusative with its sign a fatha, to the genitive with its sign a kasra, where the word Muhammad is nominative, ar-Risalah is accusative and yadih is genitive.

ii. the broken plural, e.g. حفظ الطلابُ الدروسَ من الكتبِ , the students learnt their lessons from the books. In this example it is clear how a broken plural may undergo inflection with identical signs to the singular noun, where at-tulāb is nomitive, ad-durūs is accusative and al-kutub is genitive.

iii. the sound feminine plural, e.g. خشع المؤمناتُ في الصلواتِ , the believing women had humilty in the prayers. In this example it is clear how a sound feminine plural may undergo inflection, where al-mu'mināt is nominative, and as-salawāt is genitive.

iv. the imperfect verb which has no suffixes, e.g. يذهبُ , لنْ يذهبَ , لمْ يذهبْ , he is going, he will not be going, he did not go. In this example it is clear that the imperfect verb which has no suffixes may undergo inflection, where yadhabu is nominative, yadhaba is accusative and yadhab is jussive, with the dhamma, fatha and sukun as their signs respectively.

He said : All of the above show nominativeness by the dhamma, show subjunctiveness/accusativeness by the fatha, show genitiveness by the kasra and show jussiveness by the sukun, except for the sound feminine plural which shows accusativeness with a kasra, and semi-declinable noun which shows genitiveness with a fatha and the imperfect verb which has a weak ending shows jussiveness by the elision of its terminal weak letter.

He says : Nomitiveness always takes as its sign the dhamma, e.g. يسافرُ محمــــدٌ والأصــــدفاءُ والمؤمنـــاتُ , Muhammad is travelling, as the friends and the believing women, where each word is nominative, its sign of nominativeness being the dhamma.
Subjuntiveness/accusativeness always takes as its sign the fatha, e.g. لنْ أخالفَ محمدًا والأصدقاءَ والمؤمناتِ , I will not oppose Muhammad, nor the friends, nor the believing women, the verb is subjunctive and each noun is accusative, showing the sign of fatha, except for the sound feminine plural, which shows a kasra when it is accusative.
Genitiveness always takes as its sign kasra, e.g. مررتُ بمحمــــدٍ والرجـــالِ والمؤمنـــاتِ وأحمــــدَ , I passed be Muhammad and the men and the believing women, each of the nouns is genitive showing its sign of genitiveness, the kasra, except for the semi-declinable noun which shows genitiveness by the fatha.
Jussiveness only applies to the imperfect verb, which, if it has no suffixes and has a sound ending, when jussive takes as its sign the sukun, e.g. لمْ يسافرْ خالدٌ , Khalid did not travel, the verb is jussive due to the presence of a particle which causes jussiveness, its sign being the sukun. If the verb has a weak ending, then it sign of jussiveness is the elision of its terminal weak letter, e.g. لمْ يقـــضِ , لمْ يـــرجُ , لمْ يرضَ , he was not pleased, he did not hope, he did not judge, each verb is jussive, its sign of jussiveness being the elision of its terminal weak consonant, indictaed by the presence of the vowel at the end of the verb, the fatha showing the former presence of an alif, the dhamma showing the former presence of a waw and the kasra showing the former presence of a ya.

He said : Those which undergo inflection through consonantal change are four types; the dual of the noun, the sound masculine plural, the Five Nouns and the Five Vebs, which are, تفعلين , تفعلون , يفعلون , تفعلان , يفعلان.

He says : The second category of inlection is that which undergoes inflection through a change in its consonants, the letters which are signs of inflection are four, the alif, the waw,

the ya and the nun. The types of words which undergo inflection with these letters as their signs of inflection are four;

i. the dual of the noun, e.g. الرجلان , كتابان , the two men, two books,

ii. the sound masculine plura, e.g. المسلمون , المجتهدون , the Muslims, the hard workers,

iii. the Five Nouns, e.g. أبوك , أخوك , حموكِ , فوك , ذو مالٍ , your father, your brother, your [female] male relative through marriage, your mouth, possessor of wealth,

iv. the Five Verbs, e.g. يفعلان , تفعلان , يفعلون , تفعلون , تفعلين ,they [dual] are doing, you [dual] are doing, they [plural] are doing, you [plural] are doing, you [feminine singular] are doing.

He said : The dual of the noun shows nominativeness with an alif, and shows accusativeness and gentiivenss with a ya.

He says : The first of the words which undergo inflection through a change in the consonants is the dual of the noun. It shows an alif substituting a dhamma whilst in the nominative, it shows a ya substituting a fatha or a karsa in the accusative and genitive respectively. The terminal nun, which substitutes the nunation found in the singular, is not elided except if it forms the first half of genitive construct. The dual of the noun therefore changes from, رجلانِ, two men, in the nominative to, رجلَيْنِ, in both the accusative and genitive.

He said : The sound masculine plural shows the waw as its sign of nominativeness, and the ya as its sign of subjunctiveness and genitiveness.

He says : The second of the words which undergo inflection through a change in the consonants is the sound masculine plural. It shows a waw in the nominative, and a ya in both the accusative and genitive, e.g. المسلمُونَ , the Muslims changes to المسلمِينَ , from the nominative to the accusative or gentiive. The nun, again, is not elided excpet if the sound masculine plural forms the first half of a genitive construct.

He said : The Five Nouns show the waw as their sign of nominativeness, the alif as their sign of accusativeness and the ya as their sign of genitiveness.

He says : The third type of word which undergoes inflection through a change in the consonants is any of the Five Nouns. All of the Five Nouns have the waw as their sign in the nominative, the alif in the accusative and the ya in the genitive, e.g. أعطى أبوك أخاك الرسالة من ذي مالٍ , your father gave the letter from the possessor of wealth to your brother. The waw substitutes the dhamma, the alif substitutes the fatha and the ya substitutes the kasra.

He said : The Five Verbs show as their sign of nominativeness the suffixing of the nun, and its elision in the subjunctive and jussive.

He says : The fourth type of word which undergoes inflection through a change in the consonants is any of the Five Verbs. All of them are suffixed by a nun whilst in the nominative, the nun is elided in the subjunctive and jussive, e.g. يفعلان , تفعلان , يفعلون , تفعلون , تفعلين , become, لمْ يفعلا , لمْ تفعلا , لمْ يفعلوا , لنْ تفعلوا , لنْ تفعلي, where the first three examples are jussive, their sign of jussiveness being the elision of the nun substituting the sukun, the latter two are subjunctive, their sign of subjunctiveness being the elision of the nun substituting the fatha.

The Verbs

He said : The verbs are of three types; perfect, imperfect and imperitive, e.g. ضَرَبَ , يَضْرِبُ وَ اضْرِبْ , he struck, he is striking, and strike!

He says : Verbs are divided into three categories;

i. the perfect, which denotes an action having occured before the time of its being mentioned, meaning in the past, e.g. ضرب , نصر , فتح , he struck, he helped, he opened.
ii. the imperfect, which denotes an action occurring whilst it is being mentioned or after its mentioning, e.g. يضرب , ينصر , يفتح , he is striking, he is helping, he is opening, in all cases the meaning may also be he will be striking, he will be helping, he will be opening.
iii. the imperitive, which denotes an action occurring after the time of its being mentioned, e.g. اضربْ , انصرْ , افتحْ , strike! help! open!

The Rules governing the Verb

He said : The perfect verb always terminates with a fatha, the imperitive always terminates with a sign of jussiveness, and the imperfect verb is that which begins with one of the four letters that are gathered in the acronym, أنيـــت , alif, nun, ya and ta, it is always nominative until a particle of subjunctiveness or jussiveness causes it to undergo inflection.

He says : After explaining the categories of verbs, the author, has explained the rules governing each of them.

He has declared the perfect verb to be invariable, with a fatha as its terminal vowel, which may be explicit or implicit.

As for the explicit fatha, this is seen in the verb which has a strong ending, e.g. فتحَ , نصرَ , ضربَ , also in verbs which end in a waw or a ya, e.g. سروَ, رضيَ .

As for the implicit fatha, this is of three types;

i. implicit due to the impossibilty of realisation, this is in the case of all verbs ending with the letter alif, e.g. سعى , دعا , where the alif is substituting the fatha,
ii. implicit due to the suffixing of the waw of the plural, e.g. ضـــربوا , كتبوا , where the waw prevents the ending having fatha,
iii. implicit due to the suffixing of any of the pronouns, e.g. كتبنَا , كتبنَ , كتبتِ , كتبتَ , كتبتُ , I wrote, you [masculine singular]wrote, you [feminine singular] wrote, they [feminine plural]wrote, we wrote, where the suffixed pronouns prevent the endings having fatha.

The imperitive is invariable, upon the jussive form of its imperfect. If its imperfect was of sound ending, then the lam of the verb has an explicit sukun, e.g. افــتحْ , انـــصرْ , اضربْ, or in the case of the suffixing of the nun of corroraboration to the femine plural, an implicit sukun, e.g. اضْـــرِبَنَّ , اكْتُـــبَنَّ . If the imperitive was of weak ending, then the elision of the terminal weak

consonant occurs, e.g. اقْضِ , ادْعُ . If its imperfect was of the Five Verbs, then the elision of the nun occurs, e.g. اكْتُبِي , اكْتُبُوا , اكْتُبَا .

The imperfect verb is recognised by the prefixing of the one of the four letters, alif, ta, ya or nun. The alif with hamza denotes the first person, e.g. أفهـمُ, the ta denotes the second person and the third person feminine singular, the ya denotes the third person, and nun denotes the first person seeking self-magnification or when speaking on behalf of one with him other than himself, e.g.

first person singular	أَفْعَلُ	Alif
second person masculine singular third person feminine singular second person feminine singular second person dual third person feminine dual second person masculine plural second person feminine plural	تَفْعَلُ تَفْعَلُ تَفْعَلِينَ تَفْعَلانِ تَفْعَلانِ تَفْعَلُونَ تَفْعَلْنَ	Ta
second person masculine singular second person masculine dual second person masculine plural second person feminine plural	يَفْعَلُ يَفْعَلانِ يَفْعَلُونَ يَفْعَلْنَ	Ya
first person plural	نَفْعَلُ	Nun

If any of these augmented letters correspond with the initial letter of the verb such as in, آكل , نقـل , then it must be noted such verbs do not have the augmented letter prefixed and are therefore perfect verbs, not imperfect verbs.

The imperfect verb is able to undergo inflection provided that it is not suffixed by the nun of corroboration or the nun of the feminine, e.g. (ليسجننَّ و ليكونَنْ من الصاغرين) (والوالِداتُ يُرْضِعْنَ).

If, then it is able to undergo inflection, it is always nominative, unless it is preceeded by a particle causing subjunctiveness or jussiveness, e.g. يَفْهَمُ , is nominative, لنْ يَفْهَمَ, is subjunctive and, لَمْ يَفْهَمْ , is jussive.

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